Bella Coola Indians - Carbon Original Part One XXXII

B19-0054/001 (41)

South Bentinck Arm, stopping at the various settlements to give a whistle and olachens to each, their stopping-places including, Qo p , Nu k, and the last, K nk lst, an island in the fiord. Thence the copper canoe ascended North Bentinck Arm to Bella Coola. Here Tu tu sonh and al aiu tz built a ~~copper~~ house on the site of the present X Christian village, the north shore of the Bella Coola River about one mile from the sea. They lived in this house for a number of years, until the people of Bella Coola protested against the din of the whistles which kept sounding continuously, and Tu tu sonh moved away.

He and his wife travelled in their copper canoe to S t ia, the point between North and South Bentinck Arms where they built a huge copper house. In this they lived for a great many years and many children were born to them. The people from Bella Coola lived on amicable terms with the S t ia people, whom they used frequently to visit, and with whom they exchanged presents, and sought to marry the children of Tu tú sonh . (NOTE. The above was collected with a great deal of difficulty from Captain Myers, an old man in his dotage, but is I believe substantially correct. The remainder of the story is incomprehensible.) Among Tu tu sonh 's children was a daughter A nu qp mlaixh na, and a son, Awanox taiyana; they were very unhappy because their father did not seem to care for them, and neglected them. These two, with their brothers and sisters, made a bow and every morning hunted birds. On the fourth day (? of what) they lay on the beach weeping and sleeping alternately all day. Then some friends came saying, "Get up, get up, think of your friends". They went with these friends to a house which had once been burnt and where seals were being given away. A man wished to enter to A nu qp mlaixh na but was afraid because beneath the door there lived an evil monster, a skamsk, which lived on the flesh of human corpses, however the man succeeded in entering the back of the house. Then two other people came on the scene. (Captain Myers stated that this was the end of the story.)

1918 H li, the penis.

Place string over left hand thumb and index finger and right hand thumb.

Grip strings x against palms of each hand with hooks of middle, ring, and little fingers.

With right hand index finger take up string passing dorsally across left hand thumb and index finger from proximal side.

Release middle, ring, and little fingers of each hand.

With middle, ring, and little fingers of each hand hook down radial index finger string of each hand. ***

With thumbs take up radial index finger string of each hand from proximal side and return through thumb loop, allowing original thumb loop to slip off.

Insert middle finger of each hand into thumb loop of each hand from proximal side and take up on the back of each finger the string passing across the palmar aspect of the thumb, returning thence to normal position.

With hook of left hand middle finger grip right hand middle finger loop and release right hand middle finger.

With hook of right hand middle finger grip left hand middle finger loop and lift this loop of left hand middle finger.

Release thumbs and extend.

Release index fingers but do not extend.

The long pendant loops represent the h li: lift the figure and bend the head so that both loops can be taken into the mouth, where they can be moistened so that they will hang close together and appear more realistic.

Gently separate the middle fingers which are hooking down loops; this causes the h li to become erect. It is difficult to prevent the loops from falling apart, but they are less likely to do so if they have been sufficiently moistened with the mouth.

1919 E m , The Act of Copulation.

Form the string into a double loop: this causes each single string or loop such as is usually single to be double, such a string or loop will be described as single throughout, and of course the figure can be done equally well with a string of half the ordinary length.

H li to ***.
left

With right hand index finger hook down right hand ulnar index finger string.

Release right hand index finger but do not draw tight.

With right hand index finger hook down the two left hand ulnar index finger strings but do not draw tight.

Each index finger is now hooking down two strings.

Pass each index finger to palmar side of the pendant ulnar thumb string of each hand and, by bending the index fingers outwards, take up this string on the dorsal aspect of each, allowing the two hooked strings hooked down by each index finger to slip off.

Extend.

Insert middle finger of each hand into its index finger loop from proximal side.

Pass middle finger of each hand to the proximal side of each radial thumb string, and the index finger of each hand to the distal side of each radial thumb string, holding this string between the tips of these fingers: bend the index and middle fingers of each hand up and away from manipulator taking up each radial thumb string on the dorsal aspect of the tip of each index finger and allowing the original loop to slip off.

Release middle fingers.

Release thumbs.

This shows a man and a woman standing facing one another ready for copulation: by pressing each radial ring finger string away from the manipulator with the thumb the central portion of each figure can be brought together. This represents the sexual act and the Bella Coola manipulator accompanies it with grunts.

1920 Skalq, The Porcupine.

Opening A with middle fingers.

Bring middle fingers together tip to tip and transfer right hand middle finger loop to left hand middle finger, and left hand middle finger loop to right hand middle finger, this loop passing over the loop just transferred.

Insert left hand thumb into left hand middle finger loop from proximal side and transfer this loop to thumb, keeping it distal to loop already held and releasing left hand middle finger.

Insert left hand thumb into left hand little finger loop from proximal side and transfer this loop to thumb, kepping it distal to the two loops already held and releasing left hand little finger.

Insert left hand little finger into left hand thumb loops from proximal side, passing to radial side of two proximal ulnar thumb strings and to ulnar side of distal ulnar thumb string: hook down this string through thumb loops.

Insert left hand index finger into left hand thumb loops from distal side, passing to ulnar side of the two distal radial index finger strings, and to radial side of proximal radial thumb string: bend index finger up away from manipulator taking up this proximal radial thumb string on dorsal aspect of index finger.

Release left hand thumb and extend.

There is now a diamond-shaped figure of two strands near the left hand: pass left hand thumb into this diamond away from manipulator and take up on it its back the two strings formong the right hand lower side of the diamond.

Insert left hand index finger with its loop into left hand thumb loops from proximal side.

With tips of right hand thumb and index finger lift loop from left hand index finger drawing this loop through left hand thumb loops.

Release left hand thumb and index finger.

Replace loop held between tips of right hand thumb and index finger on left hand thumb, without twisting.

Release right hand thumb and little finger.

Extend and the Porcupine appears: its head is bent downwards near the left hand, and its tail is the loop around the right hand radial middle finger string.

The manipulator sings, "Oh, Porcupine, do not go into your house too quickly."

1922 Sp hli, The Female Organs.

Double loop, and then double again: four strands now take the place of the usual one, but these will be referred to as a single string or loop; the figure cang be made equally well with a string one quarter the usual length.

Place string as a simple loop over left hand thumb and index finger and the right hand.

With xx right hand index finger hook down the string passing dorsally across left hand thumb and index finger and draw out to right, allowing right hand loop to slip over this hooked down string.

Insert right hand from proximal side into the loop hooked down by right hand index finger, releasing this finger in the process.

With tips of right hand thumb and index finger grasp left hand radial index finger string and left hand ulnar thumb string, taking care that the grasping fingers pass to distal side of the (straight) left hand ulnar index finger----radial thumbb string.

Draw these two strings out to the right, allowing the original right hand loop to slip over them.

This completed figure represents the female genital organs, the opening pointing towards the left.

~~1926~~ Long ago there lived in Stu<u>x</u> a man and his wife ~~who were~~ so powerful and prosperous and ~~they were~~ able to give to their children many good names. ~~This~~ their prosperity aroused the jealousy of several ~~of the~~ chiefs ~~stalt m s~~ who caused the death of the couple by means of black magic. ~~through a s k~~. Six children, five boys and one girl, the last the youngest of the family, were left orphans ~~in this way.~~ No one helped the ~~children~~ me, and they ~~who~~ suffered greatly from lack of proper food and clothing, ~~and were~~ besides being forced to bear responsibilities and trials beyond their years. One spring the six went to the forest to gather hemlock bark for food ~~(st l a)~~; the eldest brother ~~had~~ climbed a tree and ~~was throwing~~ threw down pieces of bark which the little gi rl helped to pick up; ~~and~~ at least her brothers all told her how much she was helping, a kindly fiction because she was really too young to ~~help~~ assist. ~~when~~ One piece of bark blew some little distance away, and ~~She~~ the ran ~~hxz~~ to get it, ~~but~~ in a moment she came hurrying back to her brothers in fear, saying ~~that~~ she had seen a strange man clad in a bear-skin blanket and wearing ~~mac~~ dyed cedar-bark and eagle down in his hair. At first the five brothers did not believe her, but at length they went to investigate and found the man ~~as~~ she had ~~said~~ described. He was lying on the ground but sat up when they approached ~~and said~~, TP "I have seen your poverty" he said, "and how you have been afflicted through no fault of your own, but solely ~~owing to~~ through the jealousy of the evil Stu<u>x</u> ~~stalt m s~~ chiefs. It was they who killed your parents; but now I shall give you ~~you have been granted kwala and~~ such power that you will be able to retaliate." TP To the eldest of the brothers he said, "Your name shall be ~~Nu h im~~ Nuxim, and you ~~shall~~ will be ~~an alhotla~~ a Cannibal, ~~when~~ while you dance ~~too strongly~~ energetically instruct someone to cut your stomach vertically and your entrails ~~(teima)~~ will fall out trembling, to frighten the ~~amki meta~~. uninitiated. They intestines(s) will return to you at dawn and you will then fully recover." TP To the second brother he said, "Your name shall be ~~Senx mai~~ Sonx'mai: you too will be able to have your stomach cut, but you will not be ~~an alhotla~~ a Cannibal." TP To the third brother he said, "Your name shall be Nu hem; Nuxemy you will have the ability to go to the land above ~~Nuskwatnaista~~ to see ~~how the kwatnusta of anyone is~~ the conditions of anyone's daily post getting along. You will be able to tell the length of a man's life from ~~the condition of his kwatnusta~~, and also ~~you~~ will be able to cure the sick by straightening a leaning ~~kwatnusta~~ post." TP To the fourth brother he

said; "Your name shall be ~~x hem;~~ cxem. When you dance you will have the power (~~x l a~~) of giving food and grease to Omqomk·l·ka and his brothers in the regions above. When you dance you ~~will~~ must wear a headdress (~~x p~~) of branches which will be covered with eagle down." TP To the fifth and youngest brother he said, "Your name shall be ~~x wh l a~~; cxwa·l·a. you will have a kusiut dance in respect to that name, but will have no special ability." TP To the little girl he said, "Your name shall be Qwaixosän·i; when you dance you will be able to use any one of ten songs and to sing of about any ~~siut~~ supernatural being you like, choose. You will be more powerful than any of your brothers and it will be you who will retaliate on the murderers of your parents, because you ~~shall~~ will be ~~an a kwala~~ a shaman." TP The man, ~~who was of course siut~~ a supernatural being, told the six that their ~~nuckciusta~~ reputation ~~should~~ would be the blue pool on the shores of which they met him; it was an oval ~~pool~~ pond with greatest length about twenty-five feet, and greatest breadth about twenty feet, ~~xxxxxxxxxxxxxxxx~~ Its name was to be ~~Nuqwhilioqtsän·i~~ nuqwxulioqtsän·i. Having given his instructions the strange visitor vanished.

The six orphans returned in a somewhat bewildered condition to Stuix. They went into the house where they were staying and the youngest brother, ~~x wh l a~~, cxwa·l·a, a boy about eight years old, disturbed a cross old woman with his harmless play. In unreasonable anger she spanked him severely. His older brothers were angry and told their sister Qwaixosän·i to try her newly won power. She passed behind the old woman, and in so doing attracted to herself the latter's ~~h xmanoäs~~ xcxmänoäs, though she made no motion of taking anything and the woman was ignorant of her loss. Qwaixosän·i stuck ~~the h xmanoäs~~ it on a stick, as one ~~sticks~~ spits a potato, ~~on a stick, and throw the stick~~ and threw it on the pile of excrement near the house. Soon the woman ~~was seized with the~~ needed to defecate and took a stick which she planned to break in order to wipe her anus. ~~but when~~ She went to the platform ~~from which the people were accustomed to defecate~~ used for this purpose but it broke beneath her and she fell; the stick she was carrying pierced her heart and she died. Her death was due to her having lost her ~~h xmanoäs.~~ xcxmänoäs. The five brothers were delighted with the realisation that their sister was really powerful as the ~~siut man~~ supernatural one had said she would be.

The ~~brothers~~ next directed their sister to kill the principal ~~stalt m~~ chief, ~~it was he who~~

~~to kill~~

instructed magician
had ~~directed~~ the ~~s k~~ to kill their parents. Qwaixosän'i went behind him and attracted
his ~~h xmaneas~~ xixmänoäs to herself; ~~this~~ she broke it between her hands and presently the ~~stalt m~~ chief
fell dead. Though secretly delighted, the brothers thought it wise to appear grieved, so
accordingly ~~they~~ sent x wh l a (xwa'la) to weep. As he was doing so, a kindly old woman patted
him on the head, saying, "Don't distress yourself, little boy. It is the man who killed
your parents who is now himself dead". But she had no idea that it was one of the
orphans who had caused his death. Within a few days Qwaixosän'i captured and destroyed
the ~~h xmaneases~~ xixmänoäs of two other ~~stalt m s~~ chiefs who had had a ~~x~~ part in the slaying of her par-
ents; in each case the man died within an hour or so of ~~the~~ his loss. ~~of his h xmaneas~~. These
four deaths ~~bo~~ worried the people of Stuᵉx so much ~~(Stu nas)~~ that all the ~~stalt m s~~ chiefs determined
to leave, since the malady, whatever it was, seemed to kill only men ~~stalt m s~~. They took
down the cedar boards forming the walls of the houses, piled these on canoes and made
ready for departure, taking no heed for the poor people, including the six orphans, who
were to be left shelterless. Qwaixosän'i moved to and fro among the ~~stalt m s~~ chiefs as they were
busying themselves in preparations for departure, and drew to herself the ~~h maneas~~ xixmänoäs of
every one of the party. As they pushed off in canoes from the shore, she put these
~~h maneases~~ on a board which she set afloat behind them. When the board came to the first
rapids it capsized, immersing all ~~the h maneases~~ xixmänoäs, and presently the canoe was upset in a
rapid and its occupants were all drowned. The six orphans continued to live at Stuᵉx
where they intermarried with the poor people and in time the village increased in
population and fully regained its old importance.

The six orphans, and particularly Qwaixosan i, became x kwaladjut, the name applied
to a person who receives supernatural aid to give him success in his undertakings.

This story is a smaiusta, a personal possession, transmitted, with the prerogative
of using the names and carrying out the rites connected with each, in the family of Mrs.
Willie Mack. The name Nu h im is now dormant, it was used by the father's brother of Mrs.
Willie Mack, Sonx mai now belongs to one of the Mack children, a boy about eight years
old, Nu hem is the name of Alexander Clallamen's son, related in some way, x hem has

~~1035~~

been lent to Frank Kelly, but can be recalled at any time if the Macks so desire, while the name Qwaixosan i has passed to Lina, daughter of Annie Seely.

1926 In spring hemlock bark is gathered, the food into which it is made is called st l a. Men and women go togther to gather it, the former climb thr trees with the aid of a rope loop passing around the tree and their body, strip off the bark and throw it down for the women to clean and scrape.

1923 Every person has a kwatnusta which is like a picture of the person and remains in Nuskwatnaista. Should this kwatnusta fall the man to whom it belongs dies. One or more kukusiut has the prerogative in his ceremonial of erecting a high stick from the top of which he can fly upwards to Nuskwatnaista and there inspect the various kwatnustas. If any are leaning he can straighten them, thus curing the owners on this earth who have become sick owing to the collapse from straightness of their kwatnustas, or if he cannot rectify the list, he can judge from it how much longer the sick person will live. Many sick persons are cured whenever this dance is carried out.

1930 When the senior kukusiut wish to kill an offending kusiut for some infraction of the kusiut laws they instruct a s k to carry out the deed. On one occasion I in Bella Bella, and the same might have happened in Bella Coola, a s k was instructed to frighten, but not to kill, a kusiut. He obtained some pices of clothing which the latter had worn, placed them in a human skull which he fastened by a rope so that the skull was tossed to and fro in the rapids of a river. The person being punished became light headed, it was as if his head were jumping back and forth, and he promised to reform, but before the skull could he hauled in the rope broke, at which the man died.

1931 In the old days, when the population was larger than at present, there were not enough kusiut names for all who wished, or whose parents wished them, to become kukusiut. In an effort to lessen this difficulty names were frequently lent, the person so receiving a name had the right to carry out whatever prerogative was attached to it, but the name could be recalled at any time by the lender. When Schooner wished to have his son Harry initiated into the ranks of the kukusiut he had no name to give him, so the father of Mrs. Mack lent him the name Qoho an i. There has been ill-feeling between the two families since because Schhoner has regarded the name as his own. When describing a ceremony to T.F.M. Schooner spoke of his son as Qoho an i, making no mention that the name was only a borrowed one: I do not know which story is correct, but it is an instance of the friction that often follows the lending of names.

1938 In the beginning there came down to earth at the head of Gas Bay (Q lde tz) a man whose name was Kasan a. He came to earth as a man. He came alone, no woman was with him, and he was so lonely that he made for himself a woman from soft, punky wood, whom he dressed in blankets and clothing and to whom he gave the name Qwaxixxmmm Qwa l ms, which is in Bella Bella language. Kasan a was a great hunter, every day he went out to hunt mountain goats, from which he made great quantities of grease and yarn which he made into blankets. Before leaving the house he always placed x Qwa l ms in front of a loom, placed food beside her and told her to eat as much as she liked and to work away diligently.

Other people had come down to earth at the same time as Kasan a, and among others a man and his wife who landed at the mouth of Gas Bay. They had two daughters who one day went for a walk to the head of the bay where they were surprised to find a house. They looked in and saw a woman, so entered, and laughed heartily when they saw that she was made of rotten wood. They kicked over the figure and the head fell into the fire and was burnt. Thxy Then they seated themselves in her place, worked diligetly at the blanket,

and ate a large amount of the food. Towards dusk they put the figure back in place and hid themselves.

Soon Kasan a entered. He embraced the figure, called her a good wife, and thanked her for spinning so diligently and for having eaten so much ofx the food. Then he saw that she had burnt her head, and ohided her, saying that she must take better care of herself. At this the two girls who were in hiding burst out laughing and showed themselves. They suggested to Kasan a that he choose one of them for his wife, and he agreed selected the elder and married her. He had built a house on a hilltop where they lived and to which he called people from far and near when he gave ms.

This is a smaiusta, a personal possession, and a stalt m smaiusta, because it deals with one of the first people who was a stalt m .

1940 Smaiusta is the term applied to a story wich is the personal possession of someone, irrespective of whether it is a stalt m or kusiut story.

S msma is the name applied to a story which has neither power nor prerogative, but which cane be told by anyone.

1942 In the beginning M am salan x and the other carpenters made mankind, birds, and animals in Nuskwatnaista. According to Mrs. Willie Mack (who stated that other persons might have other stories about this) Nuskwatnaista is not the same as Nusmata, the latter is like a huge house in which the stories of everyone are stored. From Nusmata, not from Nuskwatnaista, there came down to earth at Nusk lst a man Kamalson . He brought with him a house which was a model of Nusmata and which was called Nusmata. Kamalson was especially favoured by S nhalotla, everything about him was remarkable. His name had reference to the first Sonh , which fell and was later repaired, the small part of it which escaped the first calamity was called S walos m.

Kamalson used the Grizzly Bear, Nan, as a form of decoration for everything, he

had brought this conception with him from above, stating that there was the face of a grizzly bear at the apex of Sonh . His blankets, food boxes, spoons, all were decorated with grizzly bears. The door of his house, Nusmata, was the mouth of a grizzly bear which opened its mouth to admit anyone, and closed its mouth behind the guest. The house lengthened of its own accord whenever Kamalsonh gave a m. It endured for generations, the father of Mrs. Willie Mack, a woman aged about fifty, saw its rotten posts when he was a young man. Before the door there lay on his back a man, Bo okztu , with a huge stomach on which anyone entering the house had to step, a slave or commoner did so without resultant noise, but when a numit stalt m trod upon Bo okztu his weight drew forth a grunt from the recumbent man. Any stalt m entering gave to Kamalson a slave, a canoe, or a copper "to open the door", a reference to the mouth-door of the grizzly bear which was supposed to snap shut and kill a person who did not do so.

Kamalson was very powerful and used to give ms. If he proposed to do so he began his preparations early in the spring for the following winter. First he drew his canoe up on the beach before his house and smeared its bow, which was fashioned into the nose of a grizzly bear, with urine and beat it with evergreen boughs. This was a signal that he proposed to go on a raiding expedition, and his fellow villagers were always glad to follow him. His raiding expeditions were always successful because not only was he a powerful man, but also he took due care when nearing his destination to send forward a xxidi scouting party (mus m) to determine the number of hostile houses and decide on the number of attackers which should be allotted to deal with each. On one occasion he attacked the Fort Rupert people and captured a stalt m woman who begged him not to enslave her, promising him her name, Wikan qw la or Qw la. He agreed to her request and she tied a long halibut line around her neck and told the other women to grasp it, those who did so were spared. In that same attack Kamalson made use of a Fort Rupert slave whom he bribed to act as guide against his masters, the slave led the party in underx cover of a fog which lifted at an inopportune moment but the slave deceived the Fort

Fort Ruperts into believing that the party was not hostile. Kamalson rewarded the slave with the gift of both a marten skin coat and one of marmot skins.

At the actual time of giving a m Kamalson had the back wall of his house decorated with pictures of sun and moon, while he himself wore a grizzly bear skin with the head of a grizzly bear above his own. As he danced there rose through the floor a large box on which was painted a raven. Kamalson went to the box and took from it sufficient presents to supply the requirements of one of his parties of guests, the Bella Bellas for example. Then the box would again sink from sight, only to reappear with the gifts for another of the parties of his guests, and the same for as many times as there were parties of guests from outside places.

Kamalson was so powerful that he changed part of the ceremonial into a kusiut rite, creating Nusmata as his kusiut name, and decreeing that his nuskasiusta should be the spot on which his house stood. For this kusiut ceremonial he always used a ye x with the voice of hm a raven.

1948 The supreme god is called S nhalotla, he is also spoken of under various om names, that used in ordinary conversation being S nh . S nh came to the conclusion that it was not good that the inhabitants of this earth, kl metanalos, should be in fear of siut, and thought that the best way to remove this fear was for an intermarriage to take place. With this aim he sent down to Stu x his own daughter S nhan a, a very beautiful maiden. She brought with her a small ring and told the people that her father had commanded her to marry whoever should succeed in throwing a stone through the ring. All the young stalt m s desired the beautiful girl greatly and ŕ hastened to try their skill at stone throwing, but no one of them could cast his stone through the ring. At Stu x there lived a poor orphan, Bo ostom by name, who was taken care of by his grandmother. He desired to try his skill in the contest for S nhan a and asked his grandmother to wash and paint him. She was unwilling, thinking that where stalt m s had

failed her poor grandson could not succeed, but some friends persuaded her to give the lad a chance and she painted his face. Bo ostom selected two stones of suitable size from the river and painted them, the first stone he instructed to travel so that it grazed the ring, and the second stone he told to pass through it. When he appeared to try his fortune the haughty young stalt m s jeered at him, who was Bo ostom to consider himslef a competitor for the beautiful S nhan a. He paid no attention to the mockers but again whispered his instructions to the first stone as he prepared to throw it; obedient to his instructions this stone grazed the ring, and again arose the chorus of jeers, "Ha, ha, what else did you expect Bo ostom?" Again he prepared to throw and told this second stone to pass through the ring, it did so and the mockers were silenced.

In due course Bo ostom and S nhan a were married. With his wife's help Bo ostom became prosperous and built a fine house for himslef. Presently his wife became pregnant and a male child was delivered long before the usual period of birth. Rapidly, far more rapidly than most mortals, the baby grew up and became a sturdy little boy. One day he asked his father to make him a bow and arrows: Bo ostom granted the request and made a large number of arrows for the child, which the latter accepted but said he would need more. The child shot one arrow after another up into the air but to Bo ostom's surprise not one fell back to earth. Then the child asked for more arrows, at first Bo ostom refused to make more, but at length he complied and made a large number more, which his son likewise shot upward, and presently there appeared from above a thin rod, which grew downwards as the arrows were shot upwards, until Bo ostom could see that it was formed of the arrows which his son had been shooting upwards, each one of which had lodged in the butt of its predecessor. The lad told his father that the first arrow had imbedded itself in the floor of Son and that he proposed to climb up to visit his grandfather.

The same day the lad began his climb and in due course reached the home of his grandfather S nh . The latter was delighted to see his grandson and told him that he was weary of always carrying the sun's light and that he proposed to have his grandson help him, that as it was his only assistant was his wife and that when he entrusted her

with the light she, being a woman, was ashamed, and hid herself behind clouds. Sənk told his grandson how to regulate the light which he bore, in the morning he was to use only one fire stick, a little later to take two, then three, and at noon to use four, and during the afternoon to reduce the number in like manner. Next day Sənk told his grandson to carry the light while he went away for a holiday. But no sooner was he alone than the grandson began to pile on log after log until the people below were wakened at early dawn by the suffocating heat. Stick after stick was piled on until the heat below was unendurable, and the earth began to sizzle and finally burst into flamesx while the water in the rivers and ocean boiled. All the people on earth were killed except those who were living in S nhan a's household. When she first felt the excessive heat she went outside and rubbed her hand over the planking of the house and in this way protected all inside from the stifling heat. Most of the animals escaped by hiding, though the weasel failed to hide its tail and this was singed which is why there wahas been a black tip to its tail ever since. But when Sənk returned and found what his grandson had done he was very angry. "You have done great harm to the ~~kl metanalos~~ mortals", he said, "Henceforth you shall live on earth as the mink (~~teka~~)" ~~and~~ and he threw him down below in that guise.

In course of time the people from the single household multiplied and repopulated the earth. Each of them took for himself, or herself, a new name from the catastrophe, such as Stalqalos m, "The increase of the sun's heat through the addition of more fire sticks", ʻxnukwʻnəlsaix, "The track of the sun", and Skəmɬ, "The charred portion of a half consumed log." Stalq̓aloʻm is a nuskwal name, ~~nuskwal being a type of ceremonial which differes from either kusiut or s sack~~. The essential difference appears to be that no siut comes to the performer, instead a masked figure wearing blanket and moq comes to the performer, in full sight of all, from the forest bringing a song to the nuskwal who learns it and dances in peculiar double steps with the same foot always advanced. Stalqalos m is Mrs. Willie Mack's nuskwal name from the fire, other nuskwal have other names from other experiences of their ancestors, the names are transmitted in the usual manner and the dance takes place in winter. xnukw n lsaix is a klayax m name, this is another type of ceremonial somewhat similar to nuskwal, as is also a third type, kiaqa'

1948 Urine was commonly used as soap for washing in the old days.

1953 A ihimotusaik, one of the first people to reach this world, was a powerful stalt m who on numerous occasions gave a m and initiated his son into the xxx s sack ceremonial. He became weary of doing this on so many occasions and resolved to change on one occasion and make a kusiut name and ceremonial for his son. Accordingly he prepared a nuskasiusta beneath his own house by burying alive beneath his house a female slave with her baby, the slave was a Haida or other northern tribeswoman and wore a plug of abelone shell in her lower lip. This slaughter was to give strength to the nuskasiusta. The amkl mota were told that the slave had gone for a walk and had penetrated into a nuskasiusta where she had become k lutz, rendered powerless to return, and accordingly the name Anuk lutzlaix was given to her. The kukusiut believed that she had become siut in the nuskasiusta and had been called upon to act as slave there. The name which A ihimotusaik xxixx chose for his son and which he made strong for him in the nuskasiusta was Q apatus, "sharp-nosed", having reference to the sharp beaks of the numerous ravens in his house, a raven being portrayed on every possible place.

The name Q apatus has been transmitted in the usual manner of kusiut names, and is now used by one of Willie Mack's sons. On the night before Q apatus gets his ye x for the performance of his ceremonial the weeping of Anuk lutzlaix is heard in the forest behind the village, travelling down the valley, because she has come from the xxxxx nuskasiusta which is near the village of Stu x. Everyone hears the weeping and knows xhat that Q apatus will perform on the following night. The next evening the ye x comes to him, and again the weeping is heard: Q apatus blackens his face, puts on moq , and goes out to find Anuk lutzlaix. "She" is a kusiut friend disguised as an old, old woman wearing a mask with abelone in the lower lip and covered with rags, and carrying on her back a bundle made to resemble a small baby. Q apatus leads her back into his house where she circles the fire, weeping bitterly, then goes out, ostensibly to return to the nuskasiusta at Stu x.

This kusiut ceremonial follows the course of those previously described, with the cutting of the masks the next day, followed by qotl m and n busam on the two successive days. On n busam a matting enclosure is made to represent a wasps' nest (nuskot a, "where wasps (skot) are") inside which are a number of kukusiut wearing masks of wasps. They are armed with miniature bows and arrows and the amkl mata are allowed to see an attack on this nest by other kukusiut wearing masks to represent lads. The attackers carry branches and clubs with which they strike the house, while the defenders fire their small arrows. Each of the attackers carries an extra mask concealed beath his cape, this mask representing a lad with a swelling on his face, at intervals one of the attackers calls out as if in pain and falls down, at the same time slipping this second mask onto his face, as if he had been badly stung by a wasp which had caused the lump. At length the house is beaten down and the amkl mata leave.

The use of wasps on n busam is due to the number of these insects which infested A ihimotusaik's house at Stu x, the house which he turned into the nuskasiusta.

1959 When a ye x comes to anyone at Stu x the alk calls, "Skin p Stu xao", because a ye x has a great effect on Stu x people, almost killing them.

1959 In a kusiut ceremony the night following the arrival of a ye x, and preceding qotl m, is called nusiutals p.

1964 Rarely a woman becomes an alhotla. Mrs. Mack's mother's grandmother became one in order to preserve the alhotla prerogative in her family. She usually performed the shorter ceremony, nitztem, when the siut comes to earth to help a person rather than have the performer undergo the dangers of a journey aloft. The nuskasiusta belonging to this particular alhotla prerogative was pecuiar, being in the form of a kneeling man with a tail, this shape is unique as far as Willie and Mrs. Mack know. Each part of the

kneeling figure had a name, which were----

Qitli , the head.

Anuximana, " the left hand.

Sinuximat , " right " . The name of Mrs. Willie Mack's mother.

A ximana, " left foot.

X ximana, " right " . Given by Mrs. Mack's father to a Tallio man.

Alqumtam, the tail. The name belongs to Peter Whitemah.

In this nuskasiusta there was a giant toad (matzeus) with a copper lining to its jaws.

1966 The following story came to Willie Mack from his father's father who was a Fort Rupert man. One of the latter's ancestors, and so also one of Willie Mack's, dreampt that a flood would cover the earth. Accordingly he prepared a great quantity of gum with which he pitched his house both inside and out. Presently it began to rain and the rain continued until the whole land was covered, but this man dwelt secure in his rainproof house. When at last he heard the sound of rain on the roof of his house he knew x that the flood had diminished so that his house was clear and he dared open his door. When he and his family went outside they found on the shore two s siut , the supernatural double-headed salmon that cause land-slides. The man took a name, probably Nukas za but my note on this point is not clear, which has now passed to Willie Mack. When the latter performs his ceremonial with respect to this x name the kapw l a are in the shape of a s siut , and a masked figure appears of a man who always shields his face with his arm, though I was unable to ascertain the significance of this, but it is almost certainly an allusion to the man protecting himself from the waters.

1965 If the father and mother of a person each possess a prerogative which is similar these two are often merged as one in a child, thus Samson Mack has inherited one alhotla ceremonial from his father, and another from his mother, the combination of the two in himself making him unusually powerful.

1968 Among the Fort Rupert Indians a custom prevails of a bride giving to her husband's family one of more boards studded with the teeth of Sea-Otters. Such a present is held "to make teeth for the wife", and ever afterwards if a woman for whom teeth have been made quarrels with another woman she is able to bare her teeth and say, "What can you do? You have no teeth, while I have two sets (or as many boards as passed to her husband's family at marriage)". To have many sets of teeth is a source of great gratification among the women of Fort Rupert.

This custom is not found regularly in Bella Coola. Willie Mack, whose father's father was a Fort Rupert man, was the owner of one of these boards which he proposed to use at the marriage of his daughter Eliza to Samuel Moody. First of all the baard (called ql kwamsta in Bella Coola) was given to Annie Moody, mother of Samuel, and then bought back from her with a copper, then was given to Samuel, the husband-elect, from whom Willie Mack also redeemed it, and gave it a third time to Joshua Moody, father of the bride-groom, from whom it was also redeemed. In this way X Eliza can say that she has three sets of teeth, but as this is not a common boast in Bella Coola it is little to her advantage, the practice has not found favour. If Willie Mack had been the owner of three of the boards there would have been no necessity for him to re-buy them from the members of Samuel's family to provide her with three sets of teeth.

1970 The name qomo tz applied to the large cone-shaped whistles of cedar is a secret name supposedly known only to the s saok ɯ initiates. These whistles are used at the return of the dead, and also when a young person forst obtains a s saok name. In the latter case the whistle imitates the voice of eagle, raven, whale, or other animal, according to his story.

1972 In bothm kusiut and s saok ceremonials the performers often wear circulat grass collars entirely covered with moq , and with pendant tassels of the same hanging from one side. In a kusiut ceremonial this pendant moq hangs down the chest of the performer, while for a s saok rite the collar is reversed so that it hangs down the back.

1973 The material of two arrows from Bella Coola in the Victoria Memorial Museum.

(A.) An arrow with wooden point.

The wooden point is made of wood called nkiplp.

The shaft is of cedar, di diq.

The wrapping is of cedar roots.

(B.) A bird arrow with plummet shaped head.

The plummet is of willow, supus p.

The plummet head itself is called t s .

1974 An alhotla wears a circlet of moq around each wrist and ankle. That worn around the ankles is called moq moq whah ta, that around the wrists is called moq moq whah kta.

1974 The small whistles used by the hidden men to herald the return of an alhotla from above are called ai ih laxa, this is also a woman's name.

1976 Rock crystals (s qlaxt) are always used to "wash" a novitiate at kusiut ceremonials, in the process of making him a kusiut. The prerogative of using the crystals passes with a certain kusiut name, e.g. Willie Mack has this right with respect to the name Nusmata, which he has recently transmitted to his daughter's son David Moody.